

The Indiana Jewish POST & OPINION

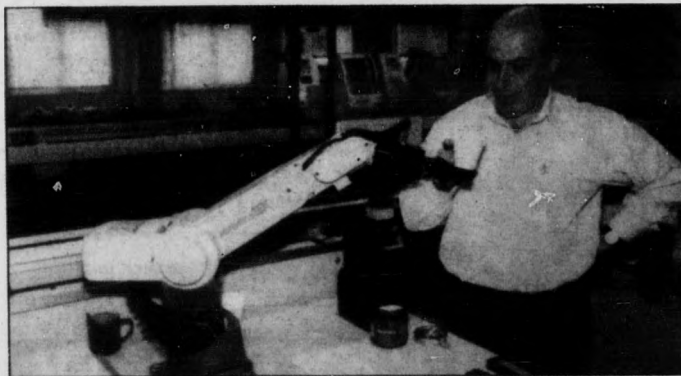
Volume 64, Number 12

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FATHER AND SON — Father George Edelstein, known to Israelis as the father of Absorption Minister Yuli Edelstein, was born to a Jewish father and a Christian mother and embraced Christianity together with his Jewish wife. Their son opted for Judaism.



HAVE A CUP — Israel received more venture capital financing than any other country besides the U.S. for the second consecutive quarter, and this photo of Minister of Industry and Trade Natan Sharansky being handed a cup of coffee by a robot that brewed it explains why. Israel has the highest per capita concentration of scientists in the world in its 2,000 high tech companies.

'Undercurrent of rage' at the GA is reported

By MARJORY ZERIN, PhD

Getting a handle on the General Assembly of the Council Jewish Welfare Funds of North America, colloquially known as the "G.A." under any circumstances, is somewhat akin to grabbing at an elephant. This year's G.A. meeting, in Indianapolis, presented special challenges for several reasons.

First, it was the largest G.A. (upwards of 4,500 in attendance) gathering in the smallest convention city ever chosen by the North American Jewry's major fundraising arm, the Council of Jewish Federations. For a first-timer, getting a fix on what was going on where and when that "absolutely should not be missed" was especially daunting, with a program the size of a phone book. Just getting around Indy's cavernous convention center and the adjoining Westin Hotel without skates was particularly wearing.

Second, veteran G.A. watchers acknowledge that the important business at a G.A. is conducted behind closed doors and in the corridors rather than in the formal sessions.

The G.A. is a kind of Jewish fair, says Professor Gerald Bubis, founding organizer and administrator of the Los Angeles School of Jewish Communal Service of the Hebrew Union College-Jewish Institute of Religion. Sometimes hailed as "Mr. American Jewish Sociology," Bubis is a working member of a myriad of boards and a consultant to major Jewish agencies in the U.S., Europe and Israel, including the Budget and Aliyah Committees of the Jewish Agency for Israel and the Peace Now Movement.

According to Bubis, the G.A. convention "can't do anything except be an early or late warning signal to North



Gerald Bubis

American Jewry about what it ought to be thinking about and doing. People come from across the North American continent to hear, to talk, to share. If you keep your ear to the ground, you can identify waves. If, for instance, enough people express concern about assimilation or Jewish education (as happened in 1959) and talks are given about what to do, you can watch the wave roll back to the cities and, in a year or two, there is a consensus and action at the local level. You can almost chart those moments by reviewing the General Assemblies over the decades."

Contributing to the difficulty of getting a fix on this year's G.A. was the sheer number of sessions listed in the program with potentially explosive issues often bubbling just beneath the surface. Clearly on the minds of delegates this year were the twin issues of the stalled peace process and the conversion issue and implications for future Israel Diaspora relations.

"People are talking about nothing else," declared a federation director from a medium-size Midwest city. "There's an undercurrent of rage among the delegates that is not surfacing in the sessions."

Continued on page NAT 3

BOUQUET OF THE WEEK

Memo to: Pandell's Florist, 1601 N. Capitol Ave.
Send this week's bouquet to:

Alice Berkowitz

The P-O generally tries to avoid awarding its Bouquet of the Week repeatedly to the same person, but if there ever were justification repeated honors, Alice Berkowitz embodies it.

It sounds hokey, but the truth is unsolicited requests have come from disparate quarters to send Berkowitz the bouquet in recognition of her outstanding chairmanship of this community's host committee for the 1997 General Assembly of the Council of Jewish Federations.

It was not only the biggest GA ever, hosted by the smallest Jewish community ever, but Berkowitz's generalship produced an approximate 10 percent of our community as volunteers and welcomed the delegates so warmly and so efficiently, they'll probably be praying "next year in India-



Alice Berkowitz

napolis" when they meet for next year's GA in Jerusalem.

Berkowitz has spent much of her life in Jewish volunteerism. She has been active for nearly 50 years in the Federation. She has headed a local commission on continuity. She has worked on Federation campaigns,

Continued on page 6

The Tablets and the law

By ED STATTMANN

Sheila Suess Kennedy spends a lot of time and energy teaching basic civics to folks long out of high school who ought to know the subject without her help.

As executive director of the Indiana Civil Liberties Union, Kennedy's latest battle is against a push to post the Ten Commandments in local government buildings.

She's Jewish, so it's not the Mosaic law that bothers her. It's the violation of the Constitution — specifically the Establishment Clause of the First Amendment of the Bill of Rights. That's the part that says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof..."

She points out that the Supreme Court and legal scholars and historians have consistently said the clause forbids government, and only government, from sponsoring or endorsing religious beliefs. The 14th Amendment extended the forbiddance to state and local governments.

Kennedy acknowledges that Moses the Lawgiver is portrayed at the U.S. Supreme Court building in a historical frieze. She does not advocate rubbing him out of it.

"That's a little different from posting the Ten Commandments as a defiant ges-

ture," she says.

The Hendricks County commissioners recently voted to hang the Ten Commandments in the Rotunda of the County Government Building. They acted at the request of a new group, the Christian Family Association, based in Auburn, Ind. Their request is part of a national movement that advocates posting of the Ten Commandments, as a southern judge has insisted on doing in his courtroom.

She says Hendricks County Commissioner J.D. Clampitt summed up the issue by saying, "There's the ICLU, always defending the minority against the majority."

"Well, that's what the Bill of Rights is all about," Kennedy says. "The First Amendment, in particular, was intended to protect my right to hold religious beliefs that are different from what the majority of my neighbors hold."

Clampitt embraced the vendetta, she says, by saying, "When Christians were in the minority, we were thrown to the lions. Now that we're in the majority, it's our turn to be the lions."

Not so, says Kennedy. In appearances at schools, she points out that America does not have unlimited majority rule by asking, "Can you vote to make me a Baptist?"

She says it's true that the "In God we trust" slogan on our money and the invocations in our legislatures are minimal violations, but there have been exceptions made for those, whereas, there is "absolutely no gray area" in the law concerning the Ten Commandments, because the Supreme Court has already decided that issue.

"The Supreme Court has said you cannot post what is
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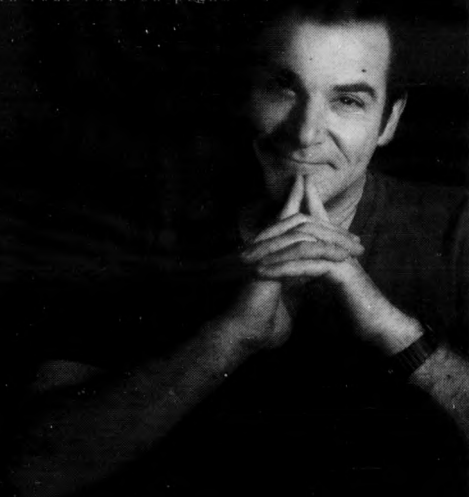
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Community survey is local, national

By ED STATTMANN

The Jewish Community Relations Council has distributed a survey of the community that includes more than 40 questions, many with subquestions under a broad heading.

There are 18 "issues" questions under the very first heading, in fact.

Despite the length, JCRC Executive Director Marcia Goldstone says, the survey is shorter than one her agency distributed two years ago.

This survey also is significantly different from the JCRC survey of two years ago, Goldstone says.

Brandeis University participated and wanted to have a survey base of at least 2,000 people, Goldstone says.

She says Indianapolis is one of 18 communities participating in the survey through the Jewish Council for Public Affairs, so it is a national activity.

Each participating community will get an analysis of its own results and of national results.

"For our purposes previously, we sampled three groups: all of our board, all of the Federation board, then every

third name on the Federation list (minus names of the

members of those two boards).

"We did that kind of sampling three or four times and got 80 percent response from our board, slightly less from the Federation board and 23 percent or so from the general population."

Those percentages are much higher than responses in random surveys, because highly interested and motivated groups were being sampled, she says.

Goldstone says the survey will help the JCRC to get a statistical "snapshot" of community opinions on important issues.

Unlike the previous surveys, she says, Brandeis asked the JCRC to sample "connected Jews — which translates to Jews who make a contribution to the Federation campaign."

She says the Nathan Perlmutter Institute for Jewish Advocacy at Brandeis provided the questions.

Some of the issues included in the survey are Israel, Israel-Diaspora relations, relations among the various religious movements, their personal identification with Israel and with this country, church-state separation, public and private education, Jewish and

general education, welfare and education subsidies, school vouchers, immigration policies, sex education, abortion and partisan politics.

Just how many people will respond is not known, but the JCRC will cut off counting any responses that reach it after the beginning of Hanukkah, Goldstone says.

"My experience is that the overwhelming number of people who are going to respond do so in the first couple weeks," she says.

The survey forms went out just before the GA, which began Nov. 14, Goldstone says.

She says Brandeis or the Jewish Council for Public Affairs, or both, will release the national results. She says final analyses may not be available until March.

Whatever the results, they won't dictate the local JCRC's policy decisions.

"Our survey doesn't make policy, our board makes policy," Goldstone says. She says she cannot imagine the board taking a position in opposition to any consensus the survey reveals. However, it may be the board will choose not to act on the consensus issue or might approach the issue in a different way.

Continued on next page

Lubavitch at GA 'Chabad oasis'

During the GA last month, Rabbi Avraham Grossbaum and Rabbi Yehoshua Chincholker, of Bloomington, kept in touch with hundreds of Jewish organization workers and lay leaders, most of whom were aware of Lubavitch's work in their own hometowns.

"It was a Chabad oasis away from home," said

Grossbaum, who has represented Lubavitch in Indianapolis for 16 years, and who opened Chabad centers at Indiana University-Bloomington, and in Munster, near Gary.

Grossbaum said he was used to dealing with Jews of all stripes whomever to Lubavitch. "We just do Jews, we don't do labels."

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MULTIFARIOUS: Ann and Ron Lieber spent a few special days in Brooklyn and Manhattan during October. They celebrated Rosh Hashanah with their daughter, Rabbi Valerie Lieber, at Temple Beth Ahavath Shalom in Brooklyn, where she is the spiritual leader.

Although they have been there previously for services, this was the first time to enjoy High Holiday ceremonies as part of her congregation. "We kvelled," Ann said.

Another highlight of their trip was visiting the Lower East Side Tenement Museum on Orchard Street. The museum, open since 1988, presents the immigrant and migrant experience of the Lower East Side. Ann was extremely moved to see one-time apart-

ment dwellings recreated, looking like one of those her father and grandparents used to live in.

The Liebers enjoyed a walking tour of Greenwich Village, led by a well-known tour guide, Arthur Marks, who recounts the history and architecture in words and song with a great deal of confidence. The tour ends with afternoon tea at the Washington Square Hotel.

Seeing the musical play, "Titanic," on Broadway was wonderful, Ann said. One amusing character in second class is supposed to be from Indianapolis. Ann wants to know if anybody who has seen the show could relate to her. "See the show," she says, "and decide for yourself!"

A highlight of the trip was, a most enjoyable meal at the Lattanzia restaurant. Here the Hoosiers enjoyed a very special menu: foods of the Roman Ghetto...

They also visited the Jewish Museum and saw the special exhibit of portraits of the early Jewish settlers, done by well-known artists. They both agree that New York in the fall is great.

SELECTED: Andrea Leopold was nominated by Hadassah to partake in a Young Women's Mission to

Israel in February 1998. One hundred young women from ages 20-40 are nominated throughout the country. Hadassah is the largest women's volunteer organization in the United States. It represents more than 300,000 women. Congratulations!

DOWNLOADED FROM THE INTERNET: You can view the Shamash website at <http://www.shamash.org>, or at gopher://shamash.nysernet.org. You can download their files via anonymous ftp from ftp://israel.nysernet.org/israel/. Organizations listed on Shamash include: Hillel, Bronfman fellowships, American Jewish Congress, United Synagogue of Conservative Jewry, National Foundation for Jewish Culture, Orthodox Union and OU Kashruth database, National Jewish community on Scouting, Jewish Week, Association of Jewish Family and Children's Agencies, Peace Now, Bnai Brith, World Zionist Organization, Jewish Studies with Hebrew University.

Shamash provides information on these organizations, runs 250-300 discussion lists, a Holocaust database, Andy Tannenbaum's Judaica site, American-Israel business exchange, Jewish graphics, aliya information, Hebrew

programs and software.

EXPERT: Congratulations to Dr. Myron Weinberger, who just returned from an intense and very successful lecture tour of Holland and Belgium. He presented the newest American developments in the treatment of hypertension, the field in which he is a recognized expert.

AGREAT MIRACLE HAPPENED THERE: The Hasten Hebrew Academy's annual Hanukkah dinner will be at the home of Anna Ruth and Mark Hasten. Guest speaker will be Shoshana S. Cardin, known as "The Chief of Staff of American Jewry." Mrs. Cardin is the immediate past chairman of JCLAL (National Jewish Center for Learning and Leadership) and a distinguished past president of the Council of Jewish Federations. (CJF). The Hanukkah campaign co-chairs are Dr. Stephen Leapman and Ivan Ekhaus.

Survey

Continued from prev. page

Besides Indianapolis, participating communities are Atlanta, Bergen County, N.J.; Boston, Charleston, Columbus, Ohio; Dallas, Detroit,

A SMALL MIRACLE HAPPENED THERE: Shirley and Jerry Kurlander recently returned from San Diego, where they attended the baby naming of their granddaughter, Alivia Hana Shaw, daughter of Eileen and Larry Shaw. The baby was named Peninah Hannah, in memory of Eileen's great-uncle, Paul Brodey and cousin Helen Lorber. Rabbi Wayne Dosick officiated at the ceremony, which also was attended by the baby's great-grandmother, Sally Kurlander of Laguna Hills, Calif.

ANOTHER MIRACLE: After 40 years of virtually absent Jewish institutions of learning in Hungary, along with numerous new Jewish educational facilities, Budapest is now the site of a modern new kindergarten, the Lauder Yavneh Jewish Community School. The school is funded by American philanthropist Ronald Lauder, who serves as World Jewish Congress Treasurer.

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Hadassah's Al Galgalim / Training Wheels, a program for families with children ages 2-5 is now being formed as a coalition with the Bureau of Jewish Education. This exciting Jewish family education program



— developed by Hadassah and the Whizin Institute of the University of Judaism in Los Angeles, combines songs, fun-filled activities and learning experiences that enable adults and children to experience together the joy of celebrating Shabbat and the Jewish holidays. In a warm, family environment of friendship and sharing, Training Wheels provides a support system for parents, grandparents, aunts, uncles, adult companions and their children who share concerns about raising children in the Jewish tradition.



According to Andrea Leopold, "Training Wheels is not only about kids, it's about families. It's about parents, grandparents, aunts, uncles and adult companions and children spending quality time together and participating in Jewish rituals together." The ultimate goal is to replicate the experience at home as children do imitate their parents.

Nine 1 1/2 to 2 hour sessions (once every 6 weeks) will be led by professionally trained Hadassah facilitators, Toni Bader, Freddie Kaseff and Rita Pizzele. The size of the group will be limited to ensure optimum interaction. Prior knowledge of Jewish customs and holidays is not necessary. One of the first Sunday mornings from 9 - 10:30 a.m. is set to begin on December 14th. With the popularity of this program, additional meeting times will be arranged.

For further information, please contact: Andrea Leopold at the Hadassah House at 255-6513 or Ann Lieber at the Bureau of Jewish Education at 255-3124

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Difficult opera done superbly

By CHARLES EPSTEIN

Thanks to the Indianapolis Opera this community was privileged to witness a spectacular and innovative pro-



duction of *The Rake's Progress*, an opera seldom performed due to its enormous difficulty.

Composed by the controversial Igor Stravinsky, this opera did not have its American premiere until 1953. The world premiere was held in Venice two years earlier. So *The Rake's Progress* is a relatively new and modern opera.

Performing Stravinsky's music with voice and musical instruments is a task of Sisyphean labor. Obviously

Stravinsky's orchestrations create numerous atmospheres of great proportions. But adding voice to his music seemed impossible. However, *The Rake's Progress* is quite entertaining with the right singers.

The Indianapolis Opera had more than adequate singers, down to the wonderful chorus of whom John A. Schmid was in charge.

The seven principals were absolutely marvelous. Gran Wilson was in superb form playing Tom Rakewell. Lisa Saffer made her Annie Truelove a delight, inviting everyone to wonder why the devil Tom left her in the first place. Maybe it was because Arthur Woodley as Nick Shadow, actually The Devil, was so persuasive. Most of the opera was placed on the shoulders of these talented three.

But Kara Schmid as Mother Goose, Emily Golden as Baba the Turk, John Weiss as Father Truelove, and

Melvin Lowery as Sellem the comic auctioneer were equal to the task of performing extremely well in supporting roles.

All the performers were consummate actors on stage. For this opera, they had to be. It was also necessary for the technical end to be superlative. Ron Kadri's scenic design was definitely interesting and inspirational. Lighting designer Stuart Duke had his hands full, as did Richard St. Clair and his costuming. All came together amorously for a smooth blending of technique and effect.

Most of the credit for the smoothness of this production belongs to the taut and imaginative direction by Kay Walker Castaldo. Music Director James Caraher conducted the majestic Indianapolis Chamber Orchestra with a deft baton. This was an ensemble production, with each element of theater providing exciting moments.

The opera takes place in England during the 18th century and is sung in English. Stravinsky's score was written to a libretto by poet W.H. Auden and Chester Kallman. And it is this libretto with which I find fault. The Indianapolis Opera production did its best trying to make the long dull spots interesting and succeeded most of the time. But much of the libretto seemed like padding and scenes were drawn out. It seemed ever so long for our anti-hero to die. One thought that at the climax

of the opera the end was near. But no. We were not so privileged. This character had more to say, and then that character had some more to offer, and then another got his oar in, slowing down the ending to a dreadful pedantic pace.

However, if it were not for The Indianapolis Opera scheduling this most difficult opera, we would not have had the opportunity to see this most unusual Stravinsky work. Thank you most kindly, Indianapolis Opera, for this favor.

Auditions to open for children's play

The Jewish Community Family Theatre will hold auditions for "Wanna Play," a delightful musical revue about growing up, scheduled for Sunday, Dec. 14, at 3 p.m., and Monday, Dec. 15, at 7 p.m., at the Center. Auditions are open to boys and girls in grades 6 through 10. Performances will take place on Thursday, March 12; Saturday,

March 14; and Sunday, March 15, 1998, at the Center.

Everyone who auditions will be required to sing a song and read from the script. Please bring sheet music. There are roles for 12 young people. Further information may be obtained by calling 251-9467, ext. 282.

Terry Schildcrout will be directing the play.

Bouquet

Continued from page 2
worked for the Jewish Agency, attended GAs, acted as a regional board member of United Jewish Appeal, volunteered for Congregation Beth-El Zedeck, addressed the concerns of intermarried couples and Jews in college, worked on a commission on Jewish education and been on practically any local Jewish board there is, plus some regional and national ones.

Along with all this, she has raised three children and a lot of flowers, become a grandmother several times over, participated in Head Start, Meals on Wheels, sits on the President's Council for Indiana University and serves as a docent at the Indianapolis Museum of Art. Of course,

she points out that her husband, Leonard Berkowitz, has made this possible, too. He has been a campaign chairman and has strongly supported Alice in her endeavors.

Her order of priorities has been: family, synagogue, community, she says.

She views her volunteer work as an unsalaried job — and goes at it with the dedication worthy of a CEO who must make a profit or see his business collapse.

The success of the GA was the real bouquet for Alice Berkowitz, and she undoubtedly grows more flowers than we can send her, but we feel this particular bouquet, more than almost any others the P-O has ever awarded, carries the thanks of the whole community.

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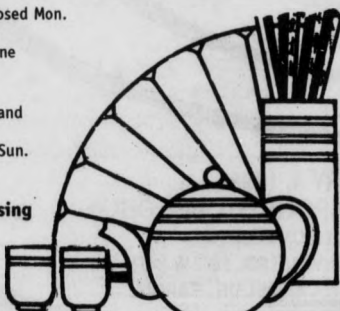
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Louis K. Jaeger, 86, managed dealership

Louis K. Jaeger, 86, an automobile dealership manager, died Friday, Nov. 28.

Mr. Jaeger worked for various Indianapolis car dealerships. He retired in 1986 as general manager of Bob Catterson Buick after working for the dealership for 30 years.

He was the widower of Doris Gunter Jaeger.

Survivors include sons Steven and Michael Jaeger

and a sister, Louise Cohen.

Private burial services were planned. Visitation was Tuesday at the home of Steven Jaeger.

Rabbi Lewis Weiss officiated at services. Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

Memorial contributions may be made to Hooverwood Nursing Home.

Kennedy

Continued from page 2
essentially, a religious doctrine of some people and give it the endorsement of the government.

"In a real sense, the issue is not the Ten Commandments, the issue is, do they have an obligation to follow the clear dictates of the law?"

"If the Hendricks County commissioners or anybody else wants to allow posting of the Ten Commandments, we have no problem. Declare an open forum and let anybody post anything. But they want to pick and choose which statements government is to endorse."

If nobody is harmed by this, the P-O asked her, so what?

"There is considerable harm, because what you are doing is sending a message to people who do not participate in the majority that they are somehow second-class citizens."

She has noted that the Hendricks County Commissioners have voted to ignore the rulings of the Supreme Court, which is the law of the land in such cases. Disagreement with that law is understandable, but flouting it is just as illegal as selling illicit drugs, whether or not you believe they should be outlawed.

Kennedy didn't mention it, but the commissioners also

presumably have sworn to uphold the Constitution in carrying out their duties — an oath violated by flouting the First Amendment.

She said Indianapolis Hebrew Congregation Rabbi Eric Bram joked that an open forum would mean finding place on the walls for the 613 Commandments sacred to Jews, although he certainly would oppose religious postings by government.

She said the ICLU has received many calls from people saying just that — "Every time I walk by, I'm getting the message that I'm not as welcome as my neighbors."

This is particularly offensive to many people in Hendricks County, headquar-

ters of the Islamic Society of North America and site of Indiana's largest mosque.

Aside from the other objections is the fact that various Bible-based religions and sects have different versions of the Ten Commandments — so that the version chosen implicitly recognizes one group instead of others even among the groups whose tenets include the Ten Commandments. The Jewish proscription — "Thou shalt not murder," for example, is different from the version that says "Thou shalt not kill."

Kennedy knows that Americans revere the Constitution. She just wishes they knew what it says, and why it says it.

**Theda Paskoff, 57, was nurse**

Theda Fettner Paskoff, 57, a nurse who had served on the surgical staff in Cincinnati for the first open heart surgery performed there, died Monday, Nov. 24.

Mrs. Paskoff, the widow of Jerome Paskoff, had been a home health care nurse in Indianapolis since 1979.

Survivors include her mother, Ida Schwartz Fettner; a son, William I. Paskoff; a

daughter, Susan M. Paskoff, a sister, Reyna F. Pauker, and three grandchildren.

Services were Wednesday, Nov. 26, at Aaron-Ruben-Nelson Meridian Hills Mortuary. Burial was in Indianapolis Hebrew Cemetery North. Cantor Janice Roger officiated.

Memorial contributions may be made to the American Heart Association or the Diabetes Association.

Betty Warkel, 80, Philadelphian

Betty R. Warkel, 80, died Wednesday, Nov. 27.

Mrs. Warkel, formerly of Philadelphia, was a credit investigator for Doctors Business Bureau of Philadelphia for 20 years, retiring in 1988.

She was a member of Azrath Israel Congregation of Philadelphia.

Mrs. Warkel was the widow of Samuel Warkel and is survived by a son, Dr.

Raphael (Ray) Warkel of Camel, and by a grandson.

A graveside service was Sunday, Nov. 30, at King David Cemetery in Philadelphia.

Memorial contributions may be made to the American Heart Association.

Local arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

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JEWISH POST & OPINION

Unfortunate illness

Illness, we are told, prevented the appearance of Kirk Douglas at the G.A. at Indianapolis, but had he shown up it could have made a big difference in what the serious-minded leadership of American Jewry is trying to achieve.

Here is a star who is recognized the world over and who has found in Judaism the elixir needed to make his life meaningful.

We express the view that had he put in his appearance, the services Friday night and Saturday morning that were deserted by the delegates would have had to be moved into larger quarters so embarrassed would have been the delegates who had travelled thousands of miles not to have put in their presence at both the Friday night and the Saturday morning services.

What a difference he could have made as he very likely could have launched a revival that would have echoed through the next several centuries.

The local Jewish federations are probably coughing up \$10,000 or so as they pay Nina Totenberg and Joan Rivers for their appearances at their major fundraising affairs while Mr. Douglas would not have taken a penny for his presence at the G.A.

At the least, we believe that Mr. Douglas will agree to speak at the next G.A., which will be in Israel, which obviously won't have the attendance as large as the 3,500 delegates at Indianapolis but, as he inspires the leadership of American Jewry, he could launch the revival of Judaism in America and the world that may be waiting for someone to light the torch.

Arafat holding the cards; Netanyahu has problems

JERUSALEM — Add to Prime Minister Netanyahu's problems, not only trouble within his own party and loss of good relations with President Clinton, the fact that Mr. Arafat seems to be holding all the cards at the moment.

In his own party there was the attempt to rule out primaries for selecting its candidates for the Knesset, which has been abandoned following widespread protests.

As for as resuming negotiations with the Palestinian Authority Netanyahu's intention to expand Jewish presence in eastern Jerusalem cannot be considered as conducive in that direction.

The Prime Minister visited the site of the murder of 26-year-old yeshiva student Gabriel Hirshberg who was slain by a gunman who also seriously wounded his companion, Binyamin Dell, 18. They were students at Ateret Cohanim in the Old City.

Meanwhile the Arabs were claiming that the Western Wall was theirs and was part of the Al Aqsa mosque on the Temple Mount.

Agriculture and Environment Minister Rafael Eitan has called for creation of a national unity government with the Labor Party. He claimed that the government is weak and threatened by both rebellion and abandonment from within.

In dealings with the PLO, Netanyahu has offered a single West Bank pullback within five months provided the Palestinians agree to start talks immediately on a final peace settlement, which Mr. Arafat has rejected in preference to continuation of the piece by piece talks that have been dragging on when some eruption stalls even them.

Phil Jacobs heads Baltimore Times

BALTIMORE — Phil Jacobs, editor of the Detroit Jewish News, has been called back to Baltimore, to edit the Baltimore Jewish Times, where he once was reporter

and editor. The Baltimore weekly heads the chain of four Jewish weekly publications which includes also Atlanta and Seattle.

EDITOR'S CHAIR

In perusing our file marked "editor's chairs" searching for a subject for this week, we came across a slip of paper with two names on it — David Niles and Kivie Kaplan, both of Boston, names not familiar to the present-day Jewish community, we assume. Yet both played significant roles in American Jewish life of some years ago.

Kivie Kaplan was the founder and first president of the NAACP, and David Niles held a position in Washington at the time and also was active in the founding days of Brandeis University.

Were an American Jewish history to be written, both would have a role of some prominence in it, yet not very many reading this are in some way able to place them accurately.

David Niles may have been responsible for our trip to the abandoned campus of a defunct school that was to become Brandeis University, although we could be mistaken since from his days as Hillel director at the University of Illinois, we were friendly with Dr. Sachar who not too many recall was the founder of the Hillel Foundation.

As for Kivie Kaplan, the National Association for the Advancement of Colored People might well show its integrity were it to pay tribute to him in one of its forthcoming events, which would raise the estimation in which that organization is held by the world at large by ever so much.

Western Wall is not Western Wall

CINCINNATI — What everyone thinks is the Western Wall of the ancient Temple is merely a retaining wall of a platform built by King Herod and the actual Temple wall is about 75 feet deeper inside.

This was explained by Dr. Leen Ritmeyer the guest lecturer here in the Jacob and Jennie L. Lichter Lecture Series in Judaic Studies at the University of Cincinnati. Dr. Ritmeyer has spent 21 years researching the Temple Mount.

Israelis selling Arab explosives

JERUSALEM — Charged with supplying Palestinians with explosives which have been used in terrorist attacks, a group of 10 Jewish construction contractors from the West Bank and Jerusalem have been arrested. Israeli security sources said that two of those arrested owned quarries on the West Bank and allegedly

were preparing to sell 200 kg of explosive and 55 detonators and large quantities of detonator caps to Palestinians.

An Israeli security source said that Hamas and other extremist groups acquired most of their explosives and weapons on the Israeli black market or from soldiers seeking to make money.

CBS to honor Israel's 50th

LOS ANGELES — A two-hour CBS-TV special on Israel's 50th anniversary will be aired April 15 starring Larry Gelbart, creator of MASH. TV

producer Don Mischer, whose credits include more than 25 films, will produce the two-hour special.

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10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

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First free synagogue is Florida man's plan

ORLANDO — A past president of a Conservative synagogue has taken pen in hand and written to Heritage Florida Jewish News calling for the organization of the first free Conservative synagogue in Orlando and perhaps in the country.

Meredith J. Cohen wrote that one of his most revolting experiences was the sight of an armed deputy sheriff at the door of the temple to prevent any non-paying Jew from slipping in to pray.

"As past president and board member of one of our Conservative congregations I remember the sad spectacle," he wrote, "of a widow who had two small children appearing before the hardship committee and her humiliation over having to admit that she was not able to pay the required dues."

He called on the 15,000 Jews in Central Florida who do not belong to any synagogue who feel as he does to join him in organizing "the first Free Conservative Synagogue in Orlando and perhaps in the country."

He said the by-laws would provide that never again will any Jew be required to pay money in the form of dues, tickets, or otherwise, before being permitted and welcomed to come in and pray on the Holy Days and at any other time.

He asked those who want to join in the effort to send their name, address and phone number and any skill they possess in performing in a Conservative Jewish service to him at P.O. Box 622346, Orlando, Fla. 32762.

Silicon Valley language, what do you think it is?

STAMFORD, Ct. — At some computer companies in California's Silicon Valley, Hebrew is the main language spoken because so many of the top employees are Israelis.

This view was expressed by Dr. Howard Sachar at the 12th annual Louis J. Kuransky conference sponsored by the Program in Jewish Studies at the University of Connecticut here.

When Dr. Ralph Coury, an Arab-American and a professor of history at Fairfield University told the audience that after the founding of the state of Israel 700,000 Palestinians were expelled and their land confiscated, Dr. Nehama Aschkenasy, director of the Jewish Studies program and conference organizer, said it is "painful" to think Coury's words are the views of Arab-American intellectuals.

Sachar, in his talk, expressed the view that the moral and social tensions in Israel are exacerbated by a "commuting Arab workforce that does the drudgery jobs," and that poor workers coming to Israel from other parts of the world are a "ticking time bomb."

Sachar had other pessimistic views, pointing out that drug trafficking from Turkey to Israelis heavy and violent crimes have increased. He pointed out that this seems a far cry from David Ben Gurion's call for Israel to strive for "moral integrity."

More Jews know mother of Jesus than of Moses

DALLAS — One small item at the convention of the Reform movement here last week that failed to make the news was Rabbi Eric Yoffie's remark that more Jews "know who the mother of Jesus is than know the mother of Moses."

Also Rabbi Yoffie proposed a Reform curriculum for ethical standards and behavior by Reform Jewish youth.

A proposal that the Union of American Hebrew Congregations recommend that the Central Conference of American Rabbis change its policy opposing conducting of intermarriages was defeated. The view was expressed that the vote did not support the rabbinic conference's position but reflected the belief that the UAHC should not demand that the CCAR change its position.

Unemployment rate soaring

JERUSALEM — Israel's unemployment rate soared to 8.1 percent in the third quarter of the year, the highest since the first quarter of 1994.

The number of unemployed rose to 179,000, an increase of 10,000 over the second quarter, from a labor force of 2.2 million.

Undercurrent

Continued from page NAT1
sions."

"I'm worried about the rage at this G.A.," said Bubis, "because it is misdirected. The rage is primarily a reaction to Netanyahu and the stalling of the peace process and the threat of passage of the conversion bill in the Knesset. It should not be directed at the federation system and the dollars that are raised because those dollars go for resettling immigrants and the like."

Less apparent, but fully as significant at this year's G.A. is the problem of redefining the relationship to Israel in non-monetary terms. According to Bubis "everybody understands that a system that relates to Israel primarily in terms of dollars is about to change. What is not on the docket yet is, after that change, what is the Israel-Diaspora relationship supposed to be if it's no longer to be based on the checkbook."

In a related development, "Unity" seemed to have replaced "Continuity" as the watchword for 1997. Avraham Burg, Chairman of the Jewish Agency for Israel, in an address entitled "Unity: I know the Enemy," declared that five or 10 years hence with no one coming to Israel out of distress, unity will depend upon "pluralism" and respect for "diversity" of Jewish expression.

Similarly, in a fiery speech from the same platform, Rabbi Irwin J. Kula, President of CLAL, called for a recognition that already Jews are expressing their Jewish identity in diverse and non-traditional ways through their good works in philanthropy, fund raising, business and the professions. He contended that these are expressions of Jewish values and, as such, "need to be named and honored, but we do not yet have the language."

Another important development is the beginning of a changing of the guard in the federation system with some of the younger people assuming positions of importance such as Richard Pearlstone, at age 40, heading the UJA.

"We haven't seen that situation for decades," says Bubis, "where younger people have truly substantive positions. You're witnessing the last hurrah of my generation and the beginning noises of the new generation."

Another change that clearly is in the offing, according to Bubis, is in the relation-

Continued on next page

More proof that Clinton was snubbing Netanyahu

WASHINGTON — If anyone doubted that President Clinton had snubbed Prime Minister Netanyahu when the Israeli leader was in the U.S. 10 days ago, the luncheon at the White House for former Prime Minister Peres and Mrs. Leah Rabin attended by more than 100 Jewish leaders was ample proof.

Abraham Foxman of the ADL hit the nail on the head when he said "it's clearly a message that this administration wishes that things were different and that the players in Israel were different." He added that "if nothing else, the luncheon was a very clear statement that the president had four hours to spend on nostalgia and no time to meet with the prime minister."

Clinton was presented with the first Man of Peace Award by the foundation headed by Peres and Mrs. Rabin.

Transsexual is selected and Orthodox up in arms

JERUSALEM — Just how much politics and religion figure in Israel could be seen as Israeli Orthodox leaders cried foul when an Israeli pop singer who was once a man was chosen to represent the nation at this year's Eurovision song contest.

The Orthodox charge that the choice of the singer, known as Dana International, was a charge against the Jewish people.

Knesset member Shlomo Benizri put it bluntly. "The Eurovision song contest interests me about as much as the weather in Antarctica. But as a son of the Jewish people, it offends me. The Jews are supposed to be a light unto the nations, but this is a message of darkness."

Chairman of the selection committee, Gil Samsonov, said that the singer's transsexuality would perhaps help Israel's chances.

World leaders to mark Israel's 50th birthday

WASHINGTON — President Clinton will light a candle on the first night of Hanukkah, Dec. 23, at the White House as 50 heads of state are expected to do the same in their own capitals marking the 50th anniversary of the State of Israel. In Israel President Weizman will light a candle and in London Prime Minister Tony Blair plans to do likewise.

Two Hollywood veterans, Merv Adelson and Marvin Josephson, are overseeing the CBS special and other events in conjunction with the anniversary.

The Kennedy Center is joining in with a month-long showcase in March of Israel's cultural performers from artists to dancers.

In Israel a star-studded live show, "Festival of Hope" will be produced by Gary Smith and David Wolper.

London Jews aid bone marrow find

LONDON — Although no such action has been proposed in the American Jewish community, some 1000 Orthodox Jews here are expected to participate in bone marrow screening in the hope of finding a donor for a young American leukemia sufferer. He is Solomon Weil, 30, of New Jersey, who requires a transplant within a few weeks.

The screenings here will be conducted by the Sue Harris Trust at the Yisroel Synagogue in Hendon.

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OBITUARIES

Philip I. Berman dies; had been honored widely

ALLEN TOWN, Pa. — Philip I. Berman, who was widely honored by national Jewish organizations, died at the age of 82. Hebrew Union College and Ursinus College gave him honorary degrees.

He was a trustee of the Jewish Publication Society, a member of the national board of the American Jewish Committee and had been president of Keneseth Israel Congregation.

The American Friends of the Hebrew University honored him with its Scopus Award.

He served with the Marine Corps in World War II.

Rabbi R. Thaler is being mourned

NEW YORK — Rabbi Richard Thaler, who served the Sutton Place Synagogue here, is being mourned.

Rabbi Thaler was only 41 years old and had served the congregation since 1993.

His father, Rabbi Albert Thaler of Gates of Heaven Synagogue, officiated at services at the congregation that were attended by some 800 members and friends.

Toby Lelyveld dies, an Hillel director

NEW YORK — Toby Lelyveld, mother of Joseph Lelyveld, executive editor of The New York Times, and widow of Rabbi Arthur Lelyveld, died at the age of 85. She was an authority on the

stage history of Shakespeare's plays and was on the faculty of four universities as also the Juilliard School.

From 1948 to 1956 she served as director of the Hillel House at Hunter College.

Ernest D. Frankel; donor, vet

CINCINNATI — Ernest D. Frankel, former vice president of the Jewish Federation, died at the age of 73.

He was recognized by both Israel Bonds with its Masada

Award and by Golf Manor Synagogue with a tribute dinner in 1993.

He served with the Army in Germany in World War II.

Marvin Goldstein dies at Atlanta

ATLANTA — Dr. Marvin C. Goldstein, who made his reputation by treating blacks as equals, died at the age of 80. He opened Atlanta's first integrated hotel, the American, which became a haven for

black people turned away by other hotels and for civil rights workers, including the Rev. Dr. Martin Luther King Jr.

His orthodontics practice was also integrated.

Prof. J.R. Mintz of Indiana Univ.

BLOOMINGTON, Ind. — Jerome R. Mintz, professor emeritus of anthropology and Jewish studies at Indiana University here, died at the age of 67.

He was known interna-

tionally for his studies of Hasidism and was the author of "Legends of the Hasidim and Hasidic People: A Place in the New World" for which he received the 1993 National Jewish Book Award.

Norman Morris dies at age 99

HARRISON, N.Y. — Norman M. Morris, well-known philanthropist for whom a residence hall at Brandeis University is named along with his wife, died at

the age of 99. Scholarships in his and his wife's name aid students at Yeshiva University. He was a benefactor also of the Jewish Guild for the Blind.

Death Notices

Rabbi Richard J. Thaler

With sorrow we record the untimely passing of our beloved colleague, rabbi since 1993 of Sutton Place Synagogue in Manhattan. His religious leadership there and in communities in Israel and Long Island reflected his passionate commitment to his congregational community, to expanding learning and devotion to Israel. We extend our heartfelt con-

dolences to his widow, Julie, his parents, our colleague Rabbi Albert and Shirley Thaler, his sisters Dena, wife of Steve Israel, and Judy, wife of our colleague Rabbi Steven Kane, his sons, Gilad and Itai and all who were touched through his rabbinate. Rabbi David L. Lieber, President Rabbi Joel H. Meyers, Exec. VP The Rabbinical Assembly

Undercurrent

Continued from prev. page
ship between the federation system and the synagogues. Despite lip service, few places on the dais at the G.A. were reserved for rabbis and other representatives of the synagogal systems. Although the rhetoric is not yet matched by the programming, Bubis insists that there is a growing realization that the synagogue is "where the caring people are" and federations in the future will not be able to function substantively unless they develop a way of working with synagogues.

While other conferences may be exciting, Bubis observes that they are more focused. The G.A. is the "fair of Jewish community life" because of the unpredictable and disparate nature of the delegates. This makes for a rich ferment. Bubis voices the widespread concern of many other delegates that "sometimes the federation system is afraid of the ferment, because they can't control it and they don't know where it will take them, in a formal sense.

Fundraising basically wants *shalom bayit* (peace in the house). That is reflected in the calls for unity. The more you can at least pretend that there's nothing that divides the more you can hope that the dollars raised will provide for your goals. It is feared that difference and dispute will drive dollars away. I think that the insistence on unity confuses the difference between unity and uniformity."

As a result, says Bubis, all of these issues are discussed behind the scenes in hopes of keeping the lid on them. For instance, it is no secret that Netanyahu has been briefed behind closed doors on numerous occasions to impress upon him the strength of people's feelings both about the peace process and the conversion issue.

Meanwhile Gerald Bubis and Leonard Fein, the Reform Movement's Director of Social Action, decided to distribute leaflets immediately preceding Prime Minister Netanyahu's address at the G.A. which read as follows:

"The whole world is watching. Respect for the Prime Minister does not require more than applause at the beginning and end of his remarks. If you share our distress regarding his policies on religious pluralism and on the peace process, please do not respond in a manner that might confuse respect for the office with endorsement of the

policies."

The motivation for this action dated back to an occasion, several years ago, when the then Prime Minister Shamir met with the UJA's Young Leadership, and they displayed such fervor and warmth in his presence that he returned to Israel convinced that he had the support of the entire American Jewish community based upon that one encounter.

"Some of us thought it important for Netanyahu not to conclude from any positive reception he might receive that it was because of his political positions," says Bubis.

Security officers attempted to confiscate the leaflets and the display boards prepared by Bubis and Fein who refused to comply. Eventually they distributed all of their materials.

With regard to the conversion bill, Bubis does not believe that Israeli secularists understand the issue just as a few years ago they did not understand the "Who is a Jew" issue.

Similarly, Bubis, who recently returned from Israel, sees no groundswell of opposition to the conversion bill coming from the former Soviet Jews although many of them seek conversion in order to be fully assimilated into Israeli life. Even the leadership of their party has been reluctant to oppose the bill.

Although Yaacov Ne'eman, the finance minister and chair of the Committee on Conversion Legislation in Israel, is generally regarded as enlightened, committed and honest, there is deep concern among pluralists that he will fail to achieve a compromise agreeable to Orthodox, Conservative and Reform Committee members.

"The good news, for what it's worth," says Bubis, "is that there's heightened interest now in the conversion issue despite the minuscule impact of the two wings of liberal Judaism on the lives of ordinary Israelis.

He adds that, "the federation system ironically gives more money to the Reform and Conservative movements in Israel than American Reform and Conservative Jews given through their own movements. People don't know that. So the rage against the federations doesn't take into account how much federation money is going to support diversity in Israel."

Based on what he observed

in Israel with regard to the political situation, Bubis reports that the Left, for the first time since the elections is "energized and smelling blood." They feel that Netanyahu is vulnerable because his own party is turning against him. Everybody is mad at him. It's now a real possibility that his government might fall.

Two scenarios are being discussed. First, if 61 Knesset members vote him out, the Knesset would be dissolved, Netanyahu would be forced to resign, and there would be new elections. This would happen only if all the parties that voted him out of office were certain that they could regain their seats in an election.

Second, if 80 Knesset members vote to remove Netanyahu, he would have to step down but there would be no new parliamentary election. In theory, all of the parties might collude despite their differences on the basis that Netanyahu is just not satisfying anyone.

Meridor, Begin and Milo are all against him now. What makes him an enigma is that he doesn't seem to care that everyone is mad at him. Is he stupid, incompetent, malevolent or simply dogmatically wedded to a private vision of what is the best policy for Israel?

"I couldn't begin to give you any kind of intelligent assessment of Netanyahu," said Bubis. "I am told that he takes no counsel in his so-called inner council. I am told that the person that he takes most counsel from is his father who left the country despairing over politics which were too liberal for him. Last summer I met with David Bar-Ilan, Netanyahu's aide, who declared that it was Netanyahu's intention to derail the Oslo process. Bar-Ilan insisted that Netanyahu would never speak with Arafat. He proceeded to include a number of other things that Netanyahu would never do. But now, it's never say never!"

While Bubis acknowledges that he does not know what motivates Netanyahu, he does believe that the stirrings in his own party are "so incredible" that it is conceivable for the party members to come together and make those 80 votes a reality.

"We can write 10 scenarios in the Middle East," says Gerald Bubis. "Any scenario is possible in that part of the world, so I wouldn't rule out anything."

'Alright already' — enough already!

By **RABBI ELLIOT B. GERTEL**

Carol Leifer, a former comedy writer for *Seinfeld*, now stars in her own series, *Alright, Already*, about an optician in her 30s who is Jewish and



single, living in Miami near her parents. Leifer's parents, played by Jerry Adler and Mitzi McCall, live with two other children, younger X-generational, who must endure the schmaltz and shtick of a largely elderly and Jewish compound on a daily basis.

Alright, Already is a quirky and perky cross between *The Nanny* and *Seinfeld*, the only real difference being that Carol has a profession and that the focus is more often on her parents and siblings, on the "Jewish family," than in the other series. Thus, Leifer portrays the only female Jewish professional in prime time TV.

The problem with the series is that, unlike *The Nanny*, but very much like *Seinfeld*, it lacks warmth and has an analytical and mean-spirited aspect. There is not one likeable, considerate character in the show, except perhaps for Carol's younger sister, whom actress Stacy Galina portrays in an amazingly affecting manner, given the scripts and the general tone. This sister, Jessica, is depicted as spending too much time with the older people. Instead of being presented as a worthy way to use time until marriage or career (or both), script after script treats Jessica as abnormal, and there is even a snide suggestion in one episode that a 67-year-old man believed himself to be Jessica's boyfriend.

Indeed, all the senior citizens, including (or especially) Carol's parents, are depicted as always self-centered, always resorting to chicanery to save money, and always rather boorish and vulgar. Carol's parents are, in fact, at their most "Jewish" when they are being the most con-

niving. While they are cheating by returning items bought elsewhere to the department store where daughter Jessica has just begun working, dad and mom break into Yiddish, the latter telling Jessica: "Sweety, you got a little shmooztz (dirt) on your face." Indeed, Jessica's occasional bursts of good-heartedness are presented as a lack of direction and purpose (which, on this show, are often identified with chicanery and chiseling).

The younger generation here also thrives on deception and sham. Jessica's brother is more into cheap pick-up lines than into dating. He gets more

when he discovers she did not have the decency to come forward after damaging his car. And so it continues ad nauseam.

At least *The Nanny* has qualms about inappropriate histrionics, and apologizes for them in appropriate ways. But one gets the impression from Carol that the "humor" being peddled rests precisely in the lapses of decency and good sense which are somehow seen as "refreshing." Leifer should see how the much funnier series, *Working*, handles integrity.

Not even the Holocaust is immune to the oftentimes nasty edge of the "humor" here.

At least The Nanny has qualms about inappropriate histrionics, and apologizes for them in appropriate ways. But one gets the impression from Carol that the "humor" being peddled rests precisely in the lapses of decency and good sense which are somehow seen as "refreshing." Leifer should see how the much funnier series, Working, handles integrity.

pleasure out of the hunt than out of a relationship, when one of his intended hits, whom he regards as sexually loose, turns out to be a missionary working in a sex paraphernalia store for reasons of outreach, Jessica's and Carol's brother is totally unable to handle it. And this is supposed to be endearing humor?

One episode about Carol feigning interest in being on a jury because she has a crush on the handsome D.A. is quite telling. When she hears from the D.A. during a break in the trial that he likes her and wants to date her, but can only do so after the trial is over, she makes a spectacle of herself, resorting to blatant artifices, in order to be thrown off the jury. She is even willing to drag her place of business into her flimflam, or, rather, she and her partner are characterized as resorting to plays all the time. Even the script finds it necessary to register a few scruples by allowing the D.A. to express his disgust with Carol's behavior. Yet in another episode she loses a nice boyfriend

When the children decide to get their parents a maid for some silly scheme, they decide on a German woman who has worked for neighbors, a Jewish family, since that family lived in Germany, and who in fact took that family into her home during the Nazi era. The children cannot persuade their mother that the maid is not a thief. (Obviously, untrustworthy people can't trust others.) So they argue, "If she can take on the Nazis, imagine what she can do with mold and mildew." Unfortunately, we the viewers, find out all too quickly what Leifer is willing to do with Holocaust themes.

In an episode about a "condolence party," which as much as says, in opposition to the Prophets, that one should not help widows because they are users, especially if they are Jewish and living in Miami, writers Susan Sherman and Judy Toll have Carol (who often does her own writing) say something to the effect that she can't stand the thought of spending "four hours with my

parents and 30 other people exactly like them." Hopefully, they will understand how we, the viewers, feel. Leifer presents us, all the time, with but one type of Jew, with but one personality type in general — self-centered, self-indulgent, inconsiderate. How many more hours are we to be subjected to a series that offers but one standing joke and that would suggest that all Jews, or

perhaps all Miami Jews, are "that way?"

Do we really want the TV public and maybe some Jews themselves to begin to feel that there is not one giving, thoughtful, honest Jewish retiree or young professional? No one with warmth or depth? When it comes to *Alright, Already*, I say: Enough, already!

GUTMANN ON ART

'Noah's Flood'

By **JOSEPH GUTMANN**

NOAH'S FLOOD. THE GENESIS STORY IN WESTERN THOUGHT by Norman Cohn (Yale University Press, 1996) is an interesting book by



a distinguished British scholar.

Cohn attempts to trace the origins of this biblical story and the impact it had on western beliefs, art and values. The author reveals how the Flood story is encountered in Mesopotamian mythology some 5,000 years ago. In 1872 George Smith, a bank note engraver, who in his spare time examined and sorted thousands of cuneiform fragments in the British Museum, first deciphered the "Gilgamesh epic," an ancient epic that included a story very similar to the biblical Noah and the Flood account.

Smith showed how ancient biblical tales adapted material from older well-known Asian mythologies. The Flood and Noah's Ark continued to play an important role in medieval Christianity where the ark was equated with the church that offered salvation to all within.

The core of the book is devoted to examining the writ-

ings of scholars from the 17th century on who felt that God operated through natural processes and that it was possible to explain the Flood in "scientific terms." Such scholars as William Whiston (a disciple of Isaac Newton), for instance, concluded that "thanks to the Flood, the habitable part of the globe is divided into two vast continents separated by an ocean." Fossils were interpreted as remains of living creatures who had perished in the Flood.

Gradually, by the 19th century, some scholars admitted that the Flood could not be connected with geology. However, even in the 20th century, "Noah's Flood" can still call forth quite remarkable intellectual exercises." Otto Rank, for one, claimed that the Flood has a urinary origin; the ark was the maternal womb. Alan Dundes hypothesized that "flood myths are an example of males seeking to imitate female creativity."

The strongest and most convincing sections of the book are Chapters 5-11.

The earlier sections would have been greatly enriched had the author consulted works on the subject by Boblitz, Gutmann, Rooth and Zinn. Some factual statements need correction if a revised edition is contemplated.

The Babylonian exile occurred in 586 (not 597); it is now generally accepted that three groups (not four) re-

Continued on page 14



YOUR NAME

By David L. Gold
Installment No. 404

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"Your Name," devoted to Jewish names, is conducted by David L. Gold, founder of the Jewish Family Name File, the Jewish English Archives, and the Association for the Study of Jewish Languages, and winner of the 1991 Directors' Award of the Federation of Genealogical Societies "for distinguished public service in support of genealogy." Additions, corrections, or other comments about this column are welcome. Address: David L. Gold, c/o The National Jewish Post and Opinion, 238 South Meridian St., Suite 502, Indianapolis IN 46225-1024. Professional advice is available in accordance with Bava Kama 85a (a legal-sized addressed envelope and 75 cents in loose U.S. postage should be included). Correspondence in a Jewish language is welcome.

Article in Statistical Science

Now let's get back to Mr. Drosnin's book. From Ms. Brawarsky's remarks in *The Jewish Week* we learn a bit about the article in *Statistical Science* on which Mr. Drosnin erected his house of cards: its authors "show how the names of 32 rabbis who lived between the 9th and 18th centuries, along with their dates of birth and death, are coded in Genesis."

We discover more about the article ("Equidistant Letter Sequences in the Book of Genesis") from Susan Rubin Weintrob's "Bible has code, but..." (*The National Jewish Post and Opinion*, July 2, 1997, pp. 12 and 15). Patterns can be found in any running text, but patterns do not necessarily constitute a code. Thus, the three-letter sequence **man** occurs more than 125 times in my review of Mr. Drosnin's book (in **many, man, romanizations, humans, human, manner, Commandments, manipulate, Roman, Normandy, Norman, woman, German, Sherman, Manhattan, manipulations, manipulate, manuscripts, Manasseh, manipulated, manually, manipulating, manifestation, human-kind, Manguel, layman, Germany, manuscript, manage, Rodman, permanent, demanding, and romanization**, some of those words occurring more than once) and thus it constitutes a recurring pattern, but that pattern isn't necessarily the message (that is, the word) **man**.

The reason we can easily find "hidden" patterns in any text of length is that since the text itself is patterned (its letters are not arranged randomly), certain sequences of letters extracted from the text according to this or that criterion are bound to be arranged in nonrandom fashion too. In contrast, were the text unpatterned (that is, if it consisted only of the same symbol, repeated any number of times, like **aaaaaaaaa**), we could extract just one pattern (a repeated **x** number of times). Thus, the more a text is patterned, the more "hidden messages" (nonevident patterns) can be extracted therefrom; and the greater the number of manipulations used to extract those "hidden messages" (that is, the looser the criteria), the more "messages" will turn up.

Thus, the more a text is patterned, the more "hidden messages" we can "find"; and the greater the number of manipulations used to extract those "hidden messages" (that is, the looser the criteria), the more "messages" will turn up (thus, were we to look for the pattern **man** backwards, it would turn up in my review in **namely, name, names, named, and Namibia**). Mr. Drosnin's criteria, as noted earlier in this review, are so loose that his manipulations easily "reveal" countless patterns.

We learn from Ms. Weintrob that Doron Witztum, one of the three authors of the article, is a physicist (not a student of the Jewish Bible, not a student of Hebrew, and, so far as I can tell, not a statistician either). Were I to dabble in physics, I'd get kicked out on my behind (and rightly so), but, apparently, when it comes to Jewish studies, the hunting season is open 24 hours a day, every day of the year, and no license is needed.

More on the article next week.



HEAR O ISRAEL

For taste at services

By MORTON GOLD

On a recent program of *Sixty Minutes* there was a substantial segment devoted to the split in religious services in various Christian denomi-



nations. While I have discussed similar splits in Jewish houses of worship in passing in several recent articles, I mean to deal with this subject by itself in this one.

Normally my column primarily concerns itself with musical matters. However it cannot help but overlap into religious concerns.

In Orthodox shuls the primary focus is still on the hazzan (thank goodness!). He is the Sheliach Tsibur. While there may be communal reading and singing, the hazzan is much more than a song leader, or troubadour, etc. In more affluent congregations, he may have a male choir (which he trains himself) which not only hums a few chords for support but even shares in the rendering of various prayers. On the debit side, much of what may be sung has more merit on the side of feeling and spirit and less on the side of art. The mere fact that there is a choir at all is meritorious in itself. It shows that the cantor is making an effort in the right direction.

In less affluent shuls, there is not always a real hazzan, but rather a bal tefilah who is more a first among equals and the congregation may sing at least as much as their leader! While there is therapeutic value for the participants who usually have a good time, the shul is reduced to a kind of musical and social club for its worshippers. All the melodies must, of course, be lively ones, even with places for a few congregational claps on the first beat. (Oy!) Dignity, decorum, etc., are frowned upon as foreign influences to be avoided. Composed pieces, even those which employ proper musich, are not encouraged either.

In Conservative temples

similar splits in values occur as well. In those places that still use an organ, and have a mixed choir, where there are high standards along with a trained hazzan, there is a kind of rear guard action to preserve and maintain the hard-won advances in the art of synagogue-music.

Where the members of the temple are cultured, attend concerts of "classical" music, play and/or sing themselves, this is less of a problem. Where they do not, the realities are quite different and the problem of taste is very real. The same problems exist in Reform as well as in Orthodox congregations.

We live in times that are musically reactionary. Tolerance is a fighting word. Those who disagree with me must therefore be my enemies is an awful attitude. I am not against any "wing" of Judaism. I am FOR quality music being performed in shul or temple. The *amchu* mentality which equates knowledge and love of western art music as being the enemies of the Jewish people are horrific, insulting and repulsive to me. And it is sheer nonsense, as well.

It would be ludicrous if this type of mentality were not gaining the upper hand. Is the synagogue a place where we are entertained (or do the entertaining ourselves) or is it a house of prayer? While prayer may take many forms and be in a variety of styles, there must not be only one style. There used to be division in the service where the congregation knew they were not supposed to sing. I have observed that there is a noisy element that recognizes no such restraint. This same element is more often seen (and heard) at right wing Conservative and Orthodox synagogues, sad to say.

In Reform temples one notices the same kind of split in the service. I am not even referring to what many refer to as classical reform either. On the one hand there are still many Reform temples that have excellent musical establishments which still function in a traditional way. (Cantor with organ and choir.) Then there are those that have a cantor (frequently female) who accompanies herself as well as

the congregation on the guitar. (The guitar and not the gender of the cantor is what I have a problem with.) The congregation may indeed participate, but one would be hard pressed to tell that one was actually in a Jewish house of worship.

What one notices most in all the different "wings" of Judaism is an abysmal lack of knowledge and familiarity with the art music of western civilization. On the one hand knowledge is brushed off as simply being "goyish" music and on the other as simply being too high falutin' to have popular appeal. The lowest common denominator is what seems to have the greatest success whether it be in Reform, Conservative, or Orthodox. The style of the music rather than its quality is all that is different.

I have often remarked that we Jews have not lacked for creative souls in the area of music. We do not lack for them today. There is a great need for quality regardless of affiliation, but unfortunately little demand. While there are those who care and who know something about music, there are culturally ignorant ones in the masses. We need Jews who love G-d and who love good music, too. It is time that the former took the wheel and steered.

The common rejoinder "Iz es gut far Yiddn" (Is it good for us (Jews)) still applies. Golda Meir had her mantra: "We want secure and recognized boundaries." Orthodox Jews always interject "Will your grandchildren be Jewish?" In my consciousness there is the phrase: "It may be entertaining, but is it any good?" "Good" meaning good by musical values and not by current fads or styles. Whatever else I may be, husband, father, committed and devoted Jew, I am also a trained musician. Music must appeal to my head and heart, before my feet! In my lexicon, good means music that can stand in the tradition of a Sulzer, Lewandowski, Novakowski, Low, Freed, Ellstein, Helfman and a whole host of others.

Quasi Chassic music, Israeli coffee house type tunes, Mr. Rogers and Sesame Street Wanabees and Gospel sound-

Continued on next page

...with charity for some

By JUDY CARR

The latest horror story from the Israeli papers — which are not short of sensations. Immigrant kids scrounging in garbage cans for food and vandalizing. Where? In some distant development town? No, in Carmel, a luxury neighborhood in Haifa.

The kids were stealing food from a McDonald's restaurant and the owner decided to feed the children properly. He said, "This is not enough. This matter must be dealt with."

True, these children came from bad families, described as "dysfunctional," alcoholic or mentally ill. But why let the kids suffer?

Aren't Zionist journalists hired to write about these beautiful children's villages where every need is provided? Yes, these villages do exist and what is written about them is not far short of the truth. The children lead a happy communal life, with activities, lessons and good food.

So why are these other children abandoned? Why are some children in and others out? I wish I knew the answer. This is the biggest unanswered question in Israel.

Why is one homeless person out in the park, while another gets a flat or the rent paid? Why is the social worker running around one person who never did anything for himself while a person who tried is shoved aside?

It is true that you cannot come to Israel and expect the government to look after you. Israel is not eager for more dependent welfare cases from abroad. If you come to Israel, from wherever you come, expect to go to work, earn a livelihood and fend for yourself.

Housing, money and services are in short supply and no one has the right to State help who does not really need it.

"Zionism never promised to make immigrants rich," a member of Hadassah told me, when I presented an article to her on poverty. This is the trouble — that many immigrants want the best areas to live in and all the "goodies" they had or did not have abroad.

Still, with all this, it is a bit too much to read in the Israeli

English language press that children in the park are being fed by the charity of the owner of a McDonald's.

I suppose, on reading this, the Zionist official would tell you to redouble your contributions to Israel and give more money to alleviate these distresses.

Not more money just poured in at Zionist banquets. Not higher pledges and more parades around Jerusalem... but some hard questions asked.

Why are these kids out and hungry? Why are other kids in the villages and these not accepted? If their families cannot care for them, why is there no organized framework where they can study, play and have a meal?

What is being done with your money? How is it being

allocated? Who gets what?

It could be that some of these kids in youth villages do not need to be there. I heard of a mother in a rich suburb of north Tel Aviv who abandoned her responsibilities to her stepchild. She treated the girl as a film star until her own baby came along and then "bye-bye."

No, a Hadassah youth village is not a place where a mother can decide that someone else must look after her child while she does what she likes.

Hadassah chapter — ask a few hard questions and risk being thought difficult and a troublemaker. It may end up with kids being taken out of the park and the garbage can.

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FINE'S FINDINGS

Rabbi as teacher

By JANICE FINE

Rabbi I. Kahn, Rabbi emeritus, Congregation Emanu El, 1500 Sunset Blvd., Houston, TX 77005-1899.

Rabbi means teacher. I've



counseled, served on community boards such as scouts and family service, and I am an author. Yet my focus was always on my pulpit.

In the days of segregation, when black people had no rights, our Texas synagogue was tested and stood its ground.

As president of Central Conference of American Rabbis I visited Israel frequently. I still do as family and as guide for our pilgrimages. It is a way of life, proving to be material for a pulpit series on

the land, the history, and the Jewish people.

The kinds of questions we had about Abraham and Isaac, and the world of our fathers led us to a lively dialogue. My congregation's knowledge and enthusiasm buoyed me in our equal relationship. It was not unusual for 400 people to attend shabbat services.

We developed leaders for the entire community and for our Reform Movement. I lectured all over the United States, in person and over radio and television. In a national "Back to God" telecast I shared the camera with Billy Graham.

No matter how far I traveled, my pulpit was my teaching platform.

Rabbi Robert I. Kahn is the author of *Lessons for Life, Ten Commandments For Today and The Words Of My Mouth*. The latter, a selection of Rabbi Kahn's sermons, was published by his congregation, an example of the closeness between members and their rabbi.

FLEISHMAN'S FLIGHT

We protest too much

By ALFRED FLEISHMAN

The lead story in the *Post & Opinion* says that Jews are wasting their time or rather spending too much time with the rights and wrongs of



Farrakhan, et al.

That has long been an issue with this writer and we have agreed, and we do now. But not because an author, even a very good one, says so.

But because I believe that we need more support for not agreeing with Dershowitz. He says that Jews should respond, and even vehemently, to every person, every group, which presumes to speak out against Jews.

The fact is that most bigots, or to put it more plainly, Jew haters, including Farrakhan, use us as a vehicle — a publicity stunt or a means to make the front pages of a lot of newspapers. This has happened often enough so that it seems to be clear by now. A bigot needs some potential victims or one whom they label for hate. Mostly it is Jews because we are different or because our names are so frequently in the news.

Whatever the real reason, we seem to be handy tools or victims, so long as we react the way most of us do.

I feel that we Jews reached a new high, or should it be a low. We yelled so loud when a handful of skinheads in Skokie made so much noise about getting a parade license that we even made a motion picture out of it! I hope we have passed that stage.

We Jews now remember

that without us the kooks never seem to get any place. But when we believe guys like Dershowitz, they make us sound like a big victory for bigotry when we yell, make noise.

I am not suggesting that serious attention should not be given to bigots or those who use us as a means to their ends.

But we seem to forget that we have several very fine and outstanding Jewish organizations more equal than us as individuals to the task. I am referring to the ADL, the American Jewish Committee and the American Jewish Congress and perhaps some others. They are aware of the bigots and their aims.

Most of them have studied their backgrounds, their goals and their aims. They have studied them and what they stand for without giving them any further undue publicity. Which is what they want more than anything else, and at our expense.

We need to understand that most of our individual excitement plays right into their hands. That sometimes may be hard to believe. Certainly we should not sound so disturbed. We ought to strengthen the hands of our own organizations and their people without taking it upon ourselves.

By many of our present means or actions we seem to suffer from inferiority complexes. Actually, despite the efforts of most bigots, we have never been so secure.

Except when it comes to arguing the situation in Israel. But that is for settlement on a different level. And we have to be careful what language we use and refrain from so much name calling.

Alfred Fleishman may be reached at PO Box 410108, St. Louis MO 63141.

M. Gold

Continued from prev. page a-likes are all very well in their place. Their place just ain't in a Jewish house of prayer. If you are satisfied with the music in your shul or temple, with all too few exceptions,

you simply do not know what you do not know! There, I said it and now I feel better.

Morton Gold may be reached at 12 Avenue B, Rutland, VT 05701.

It's alive and flourishing, this Jewish connection — affirmation that we are one — which can't be denied or denigrated and is overwhelmingly sustaining to one's ethnic self-esteem.

As Nora Ephron admitted in her book, *Heartburn*, "I go along with that stuff about a small world. You have no choice if you're Jewish."

That's my conclusion, too, arrived at from numerous rewarding encounters. Solidifying the extended family network, it happens all the time, to confirm with certainty that we are a sin-

gular, but widespread *mishpochah*. A gratifying linkage that can achieve international dimensions.

We are all related

By GLORIA L. CHARNES

Acknowledging the reality that you are never actually alone, this phenomenon means no matter where you are, there is always someone who knows someone you know. A pervasive security, inevitable as night follows day.

Even in the remotest of outposts, a person appears to advance the concept of togetherness. A person familiar with our common past who recognizes our collective heritage and shared Jewish traditions, strengthening the ties that bind. Universally referred to as Jewish geography.

At the first sisterhood meeting I attended several decades ago, a woman at my table asked where I was from. When I told her the rural community — population 2,200 — there was instant recall. "My uncle had a cap factory in that town." "That's your Uncle Louis," I said. "He was a true gentleman and my father's store was right around the corner." Years before, his daughter Sophie had married my cousin, Sam. A union which had produced a baby girl, currently a practicing psychiatrist. My newfound friend and I now explain that we share a shrink.

Some time ago I was scheduled for an unpleasant diagnostic procedure. Although I was apprehensive and consumed by fright, as the radiologist entered the room I asked him where he was from. "Tucson." I wondered if by unlikely possibility he had ever head of my brother, Phil. "Of course," came the reply. "He was in my B'nai B'rith Lodge." From that moment, everything came up roses. I was in a state of total tranquility.

This encouraging connection happens to others, too. A neighbor, originally from the East, was faced with emergency surgery. Not to worry. Turns out the surgeon on call was also from the Bronx and his father had been their family butcher. The operation was an outstanding success. How could it have been otherwise?

At the synagogue in Madrid, despite a thorough security check, we arrived early for Kol Nidre, enabling us to speak with a few guests. The routine question: "Where are you from?" When an American named a large city in the Southwest, admittedly, the next question was also predictable. She knew my relative. They were in the same car pool for Hebrew classes.

Seated in the women's section, one lady stood out. She was the only blonde, among rows of brunettes. Late the next evening, we attended a much-publicized show at a celebrated night club. As we were leaving, I thought I saw the same blonde. My first reaction was to ask if she was Jewish. Instead, I approached her: "Where were you last night?" She answered immediately: "The same place as you. At the synagogue." Thus began a surprising conversation. She was on vacation, a resident of Ramat Aviv; and our friends' sons had been her students.

Apparently these friends, the Modais, are well-

known. Standing along the rim of Grand Canyon, gazing at the awesome grandeur below, I started talking to a girl next to me. From her accent, I mistakenly assumed she was French. She, too, was an Israeli, from Ramat Aviv. "Do you know David Modai?" "He's my doctor." She promised to convey fondest regards.

This "Do you know?" is my favorite game although a friend, dating back to college days, always regarded it with disdain, even before we discovered that a cousin whom she rarely sees is married to one of my cousins whom I never saw. No matter.

At a graduation party, I met a youth from Quito, Ecuador, the child of German refugees. I mentioned my son-in-law's uncle who also fled Germany to find solace and sanctuary in that South American country. He lives down the block.

In Mexico we took the spectacular 400-mile train ride through Copper Canyon territory. At Creel, a desolate stopover, the inn provided a tour of cave-dwelling sites. Delivered in rapid-fire Spanish, the bus driver's narration was impossible for me to comprehend. In desperation, I pleaded among fellow passengers for a translator. A few hands shot up. I picked the man across the aisle. Somehow, he seemed Jewish.

Actually, he was Sephardic, a doctor, with acupuncture his forte, and he lived in Mexico City. Did he know Leon Green, my cousin, a cardiologist? "Leon is my grandmother's physician."

At our temple, members included a family from South Africa's Capetown. I told the husband about our kin in Johannesburg. "That's Meishe," came the instant response. "He prepared me for my bar mitzvah."

Anecdotes are endless, this reinforcement of one world. The Jewish world. And from that there is no escape.

Even in death, one seldom finds a departure from bonds that tie or may be threatening. For years, Aunt Mollie went to the same dentist, Christian, actively involved with church activities. A deacon, whatever that entails. Before the High Holidays, my aunt journeyed to Waldheim, the largest Jewish cemetery in the Chicago area, to tend the family plots. She looked up in disbelief. A few feet away stood her dentist. He had no alternative. He was visiting his parents' graves.

DIGEST OF THE YIDDISH PRESS YAACOV'S WORLD

On the far right

By RABBI SAMUEL SILVER

Rabbi David Hollander was once president of the Rabbinical Council of America, the mainstream Orthodox national rabbinic association.



RCA members are staunchly traditional, but they will call non-Orthodox rabbis rabbis. They will sit with Conservative and Reform rabbis and non-Orthodox synagogue leaders on various inter-Jewish boards. But Rabbi Hollander has veered sharply to the right. He calls Reform and Conservative rabbis "Jewish ministers." He opposes any joint gatherings with non-Orthodox Jewish leaders. He does a weekly column for the *Algemeiner Journal*. In a recent piece he took sharp issue with a letter-writer to the editor. The letter-writer said he was a member of a "Conservative shul." Scolded Hollander: it is wrong to refer to a non-Orthodox synagogue as a "shul." That term is reserved for those who accept the halacha, not for those who disdain it. The non-Orthodox "ministers," are, to Hollander, not leaders, but misleaders.

Goniffs among us

In a recent *Algemeiner Journal* article, Rabbi Haskell Lookstein, former president of the Rabbinical Council of America, admitted that he was chagrined and embarrassed each time he reads of some financial hanky-panky perpetrated by Orthodox rabbis or institutions. He laments that there are too many of such irreligious acts. He wishes he had the authority to put them in *cherem*, i.e., excommunicate them.

Tattooed Landsmen

After the death of King Solomon, a civil war ensued and the Jews were split between the Northern Kingdom and the Southern Kingdom. The Northerners were the de-

scendants of 10 of the sons of Jacob; the Southerners, of two sons, Judah and Benjamin. Hence the survivors of the South were called Judeans, the origin of the word Jew. In 722 B.C.E. Assyria attacked the Northern Kingdom and carried the people away. Where did the Ten Lost Tribes land? There are many theories. Did they settle in England? Notice the similarity between Brit and brith. Did one group, the tribe of Dan, land in Denmark? Claims have been made that some became the progenitors of the American Indians. Others contend some ended up in Mexico, Japan, India or Ethiopia, etc.

In the *Algemeiner Journal* Moshe Loyev reports that another claim has been made about the whereabouts of some of the Lost Tribesmen. In New Zealand there is a people called the Maoris. Some of them say that they are descendants of some of the exiles. Some words in the Maori language are similar to Hebrew words. The people themselves are very friendly with the Jews, and some have been convinced that their forebears were Jewish. Go figure.

Letter from Berlin

In a letter to the *Forward* a student in a German college makes a request. He is writing a dissertation on the plight of Polish Jews who became prisoners of war under the Nazis. He would like to hear from them or receive written records about such individuals. Data should be sent to Krzysztof Gorny, Hohenzollernring 98D, D-13585, Berlin, Germany.

Israeli-German trade

When Israel was in its infancy, Jews were loath to buy products made in the land that spawned Hitler. But those days are gone. Today Germany is Israel's leading European trade partner. Israel imports annually from Germany goods worth \$2.7 billion and her exports to Deutschland amount to \$1 billion. Israel's largest trade partner is Uncle Sam. (K. Shor, in the *Forward*).

By YAACOV LURIA

I know of no one who foresaw the sudden and complete collapse of the Soviet Union eight years ago. The author of *Kohelet* did. We read this mar-



velous megillah when the Succah is close by to remind us of the universality of impermanence, to underline the opening theme—all is vapor, a misty breath on a frosty morning.

Thirty years ago last July my wife, Miriam, and I toured four cities in the then Soviet Union—Leningrad, Moscow, Kiev and Odessa. Despite its shortcomings, it looked as if the status quo would last longer than forever. We spoke to many Jews who approached us because I ostentatiously brandished a copy of *The Yiddish Morning Journal*. When I asked, "How are things with you?" the usual answer was "I can't complain." What were they really saying?

One day I came across a copy of the then current issue of *Sovietische Heimland* (June 1967) on a news stand in Leningrad. Since much of the 25,000 copy run of this monthly Yiddish periodical is exported, I seized upon the opportunity to discover what Russian Jewish writers were permitted to say to their fellow Jews in the world outside. And since writers have always found ways to elude their watchdogs, I scanned the issue for any signs of indirect communication.

Predictably, I found most of the contents of the magazine strongly propagandistic, a laudatory article on the October Revolution, a long narrative poem about Robespierre, a piece of how Bulgarian Jews were saved from the Nazis. My attention was arrested, however, by a group of eight short lyric poems called "My Horizons" by Meyer Charatz. From the group I have selected and translated three poems which seem to me to suggest alle-

gorical overtones. Charatz was I believe, a poet saying more than his censors could hear.

I Dreamed Last Night
Last night I dreamed
That I
Had become black—
With kinky, hard, and thick
black hair,
With white, gleaming teeth,
hard
As stone.
Last night I dreamed
That thousands of white men
were lynching me.
They smash but cannot knock
out my teeth.
They stomp on me but cannot
weaken me.
And time swirls about me,
And in my place my child
arises
With kinky, hard, and thick
hair black as coal,
His mouth full of gleaming
white teeth,
And not one of the whites
dares lift his hand
Against him in the land of his
birth.
Superficially, "Dreamed
Lat Night" seems to be en-
tirely in the stereotyped Com-
munist tradition, striking at
capitalist America where it is
most vulnerable. The poet's
"dream" identifies him with
the persecuted Negro but
forsees a future when his op-
pression will end. Yet the trite-

ness of the theme and its simplistic, overdirect treatment arouses my suspicion that the poet is using an acceptable convention to suggest another meaning. Who in the Soviet Union is so like the Negro in the United States? His nexus with his history and traditions severed by Russian policy, the Jew is forced to deny his cultural and religious identity while the stamp of "Jew" on his internal passport segregates him from other Russians. Soviet law proscribes anti-Semitism, yet every Russian Jew is aware of his alienation every day of his life. No one stomps on him physically, but the assaults on his spiritual essence are overwhelming. When a Russian Jew says, "They don't like us," he expresses the insecurity which informs his experience in Soviet society, the special "blackness" thrust upon him despite all denials.

This, then, seems to me the true meaning of the poet's fantasy. He has not given up hope, however. He asserts his determination to survive: "They can't weaken me." His child will have black, hard, kinky hair like him, will be distinctively Jewish still, but the white (Russian) majority will not dare to oppress him. The Jew-Negro will walk unafraid yet.

MISCONCEPTIONS

Low, yes; painful, no

By RABBI REUVEN BULKA

Misconception: The chairs on which one sits during shivah must be uncomfortable.

There is absolutely no reason why the chair that one sits



on during shivah must be uncomfortable. The basic rule is that the shivah chair must be low to the ground—in fact, no higher than approximately one foot above the floor. As long as the chair is at that

height (and one may remove the cushion from a couch to accomplish this), it can be a comfortable chair. There is no obligation to break one's back during the shivah period.

In previous generations, and in certain places even today, the practice was to sit on the floor.

Sitting in a raised chair is a sign of majesty. The mourner sits on a lower stool to reflect the melancholy, the sadness of the seven-day period—feeling low and, therefore, sitting low.

The "getting up" from shivah involves being raised from the depths of despair, to once again confront life with all of its responsibilities.

Likud's inner tensions

By SAMSON KRUPNICK

The recent resignation of the spirited director general of the Office of the Prime Minister of Israel, brought to light a number of disturbing factors



both in the conduct of national affairs and in the prime minister's Likud party.

That the very capable and talented Avigdor Lieberman, with his Russian background, had the tendency to discharge his duties with a rather heavy hand, and a dearth of "diplomacy" added to the discomfort of some ministers and to a number of prominent leaders of the Likud. However the new relationship in Israel politics wherein for the first time a prime minister was elected directly by the citizenry in addition to the vote for the 120 Knesset members inevitably brought about growing conflicts within government procedures, and within party politics.

An additional complication of no small measure was the continuing necessity in the Israeli governing process of forming coalitions, since no one party, nor even two parties together ever gained a majority in the elections. Hence the present coalition of seven parties representing a variety of political programs from the far right to the center pose a very serious problem for Prime Minister Binyamin Netanyahu in internal policies, and even more so in foreign affairs.

After some very aggravating experiences in the appointment of a justice minister and a finance minister, following the resignation of Benny Begin and Dan Meridor as ministers, there followed a period of relative tranquility. However, pressures continue on budget matters, wherein all the ministers agree on a major cut in order to restore economic progress and more investments, but each wants to see the cuts made in the other ministries, rather than his own. To solve

this problem requires the wisdom of a Solomon. The same miraculous talent must prevail in order to establish and follow a policy in the Oslo "peace process" consistent with the security and best interests of the State of Israel. The prime minister and his cabinet are now and have been under constant mounting heavy pressure by U.S. President Clinton and by Secretary of State Madeleine Albright, as well as by the European Council and by Egyptian President Hosni Mubarak to make presently a substantial redeployment of troops and to grant greater areas to the Palestine Authority

ence. Our army has arrested a number of terrorists on missions of terror. "Engineer number X recently blew himself up in the construction of bombs in a village near Hebron. It is perfectly clear that Arafat will call on Hamas and Jihad..." in the coming battle against the occupiers of sacred Arab land in Palestine."

Arafat's original prerequisite commitment to the late Prime Minister Yitzhak Rabin to cancel the PLO Charter calling for Israel's destruction is totally ignored.

Prime Minister Netanyahu is confronted with a challenge from the Land of Israel Front,

Toppling the government means new elections for the Knesset. It does not mean new elections for the prime minister, which requires an 80 Knesset vote hardly attainable. Likud Convention Chairman Yisrael Katz accused some "prominent" leaders of Likud of plotting against the prime minister and asked for an investigation. Further he warned that any MK voting against Netanyahu would be disqualified from any future post. The prime minister is in an untenable situation of "... you're damned if you do and you're damned if you don't."

so that the permanent status negotiations will get under way.

Netanyahu originally spoke of a token 2-3 percent withdrawal. Now his offer is 6-8 percent deployment. The pressure parties push for a minimum of 30 percent now, while the PA representatives speak of a 90 percent withdrawal from Judea, Samaria and the Gaza Katif areas. There is a demand as well to cease all construction in the yishuvim in the areas. The opposition joins the pressure groups and attacks Netanyahu with insulting invectives as a "liar, whose words cannot be trusted..." Arafat is ignoring his obligations, the least of which is security. The Hamas and Jihad operate without any interfer-

headed by Likud leader Michael Kleiner, who warns: "If the prime minister gives in to Clinton's pressure ("a chutzpah") we will topple the government." The Third Way encourages the redeployment. Most of the coalition opposes as do the Begin, Olmert, Shamir et al Likud leaders.

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Self-hatred on stage

Periodically the theater in Israel offers the public a play which seems deliberately designed to shock the audiences. Experience has shown that despite the shock, and perhaps because of the excited publicity, such plays are good box office. Israelis who flock to such performances are apparently masochists and perhaps even misanthropes as well.

In recent weeks the Caameri Theater in Tel Aviv has been staging a drama appropriately titled "Murder." Everyone knows that war is hell, but the author, Hanoch Levin, found a way to transform the Israeli-Palestinian relationship into a brutal, senseless experience in which humanity and Jewish society stand condemned. If this play had been presented by a non-Jewish group, the entire Jewish world would have been up in arms. In Israel it is praised by the theatrical and so-called liberal crowd as "art."

The play opens with a scene in which three Israeli soldiers (supposed to be typical) brutally treat a Palestinian boy who pleads for mercy and cries for his father. The vicious soldiers kill him and prepare to cut off his penis, presumably a common Jewish custom.

Much later, in return, the boy's father kills one of the soldiers and his bride on their wedding day, and the author skillfully extracts from the audience a sense of justification for the act.

In another scene three prostitutes abuse an Arab laborer and finally cut off his head. That's not all. One of the girls pees on the head, again a common Jewish custom, I imagine.

The play, which is supposed to be an assault against war, turns out to be a vulgar display of Jewish self-hatred. It does not try to make any political point, nor to justify one cause or another. It just seeks to leave the impression that Israeli society and the people of Israel in general have become depraved and corrupted by the present situation. Suicide bombers in cafes, marketplaces and buses have no role in this drama.

The drama critics were gentle with it, and many praised it. After all, this is "art," isn't it? C.A.

qualified from any future post. The prime minister is in an untenable situation of "... you're damned if you do and you're damned if you don't."

Within the Likud party, while the prime minister is the acknowledged leader, his concerns are for the nation and

only secondarily for the party. A major issue is the matter of primaries adopted from the American system. In Israel it has proven to be an expensive experiment suited to local needs, wherein a Central Committee of some 3,600 well

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SOCIAL CALENDAR

By Jean Herschaft

One always expects the best in culture and entertainment from Yeshiva U. Women's Organization's annual fund-raising spectaculars.

Its opera gala on Nov. 15 was a 100 percent sellout. Puccini's La Boheme was the hauntingly moving production at Lincoln Center's new York State Theatre. Credit, too, the Future Builders, the younger generation of YU supporters, most graduates of its many schools, whom **Dinah Pinczower** — the acknowledged blond angel, chairman of its women's group — had nurtured from roots she planted several years ago that blossomed into an active, dedicated camp.

This was the 15th anniversary of YUWO's Apres Opera celebration. They have all had that inimitable special touch of Dinah's that each year succeeds and could be copyrighted. From this musical enchantment, Dinah plucked the vivacious, flirtatious **Musetta (Abbe Furmanskyl)** in her many white petticoated vintage costume, and brought her into the supper grand lounge to greet some of the guests who strolled in following the performance. It was a first. It was an unexpected delight. Ms. Furmanskyl has performed in Israel, she said. Dinah had done it again, guests said.

After a sumptuous buffet supper, Dinah disclosed the amounts of the checks she later would present to **Dr. Norman Lamm**, for 20 years the president of YU.

"The \$100,000 one will provide scholarships for students at YU's affiliated Rabbi Isaac Elchanan Theological Seminary in honor of the 100th anniversary of RIETS; and a \$65,000 check will benefit the Torah Chesed fund of the Future Builders to provide monthly stipends for basic necessities of needy undergraduate students." The final \$10,000, she said, will meet the needs of Jewish students at YU's Albert Einstein College of Medicine.



Dinah Pinczower, Gabrielle Propp and Maguy Naparstek

"When you honor a daughter, you honor a mother," **Hilda Riback**, a proud mom seated with the Propp family at a table near the microphone, rightly felt. **Gabrielle Riback Propp** was the honored guest, the recipient of a Distinguished Service Award. She is New York City born, an alumna of New York U. She and her late husband, Seymour, and other members of the Propp family are YU Guardians.

Mrs. Propp holds the vice presidency of YUWO National Board and co-chaired its successful opera benefit and other gala events. She is vice president of Park East Synagogue Sisterhood. **Rabbi Arthur Schneier**, its clergyman, with his wife, **Elizabeth**, cheered her on. Re'uth Board has her in its circle. In addition, nine synagogues have her name listed as an active member.

A Distinguished Service Award went to **Sylvia Tau**. Mrs. Tau, at age 14, was interned in a Nazi concentration camp in

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L'DOR V'DOR: GENERATIONS

Are Jews a minority?

By SUSAN RUBIN WEINTROB

Have you ever noticed that on school or government forms, Jews are never included as a minority to be checked off? Black, Native



American, Hispanic, Asian are all listed as choices, but not Jews. The feelings of being Jewish, at least from an outsider's point of view, are not associated with the minority experiences. But the fact is that most Jews themselves identify heavily with minorities, perhaps one reason for Jewish voting patterns.

I have often tried to explain this Jewish identification as a minority to "official" minority and majority members. Most, like the government, simply do not see the parallels.

I had an opportunity to have my feelings validated a few weeks ago, when "Linda," a member of the Cheyenne Nation, spoke in my Literature of Destruction class, which analyzes three areas: the Holocaust, the Chinese Cultural Revolution and the Native Americans in 19th century America.

We had already heard speakers on the Holocaust and the Chinese Cultural Revolution and were beginning our last unit on Native Americans. In some ways, this was a difficult unit for my students, who could easily condemn Nazis and Communists, not identifying with those destructive governments. But the debacle of the Native Americans is on our conscience, as their demise was orchestrated by our armies, our generals, and our government.

The students were both curious and fearful of my speaker. They wanted to know what it was like to "be" a Native American but they were afraid to ask the wrong questions. I talked to them before and after my speaker's presentation. As I listened to their comments, I realized that their questions were the same

that many classes must voice when I am invited to speak about being Jewish.

My speaker recounted events in her childhood during the 1950s, spent on a reservation controlled by a Roman Catholic mission. We discovered that the Cheyenne were prohibited from speaking or teaching their language and were not allowed to follow or teach traditional religious or historical beliefs. "What would have happened if you did?" a student asked. Linda's answer was grim. "The children would have been taken away from their families and sent to boarding school, where their families

Cheyenne traditions. The other son moved to a reservation and "lives Native." My speaker was not sure of which she approved. She disliked the separation that reservation life brings on, the open disapproval of "white" ways. Linda did not want this son to live on a reservation, isolated from American society, yet she freely admitted that this method was the only way to preserve native traditions. She also felt torn by her other son, who had abandoned ties with his people. While getting a good education and living a good life, it was one without any Cheyenne traditions.

She herself lives in two

We had already heard speakers on the Holocaust and the Chinese Cultural Revolution and were beginning our last unit on Native Americans. In some ways, this was a difficult unit for my students, who could easily condemn Nazis and Communists, not identifying with those destructive governments. But the debacle of the Native Americans is on our conscience, as their demise was orchestrated by our armies, our generals, and our government.

would have been allowed little or no contact."

They were allowed no self-rule, as occurs on reservations today. Linda's schooling reflected the same narrow life. For most of her elementary school years, she sat at a desk with her left hand tied to a bucket filled with sand. She was born left-handed but the nuns were determined that she would be right-handed.

Today, Linda is not Christian, as she has unpleasant associations with its missionaries, but she is not a follower of the Cheyenne religion either, knowing little about it. Anything she knows about the Cheyenne she has had to learn on her own.

Her two sons reflect the problems of living in the American culture as a minority. One son has assimilated into the American culture and has little interest in following

worlds. This, she told us, "brings me pain that no one around me knows."

I understood her dilemmas. These dilemmas are true of groups whose physical features do not distinguish them from the majority. Able to blend in, the problem becomes how to identify. If she had not worn her "leathers," and had not told us she was Cheyenne, she could have been "white," as she said.

Despite her wish to blend in, her Native American perspectives separate her from many Americans. I could see this when one student mentioned that President Andrew Jackson was an ancestor of hers — she had always considered him a hero. But then she had read that he presided over the infamous Trail of Tears, in which the Cherokee were marched, most from

Continued on page 14

WHAT I HAVE TO SAY

Is Iran Israel's model?

By ARLENE PECK

Interesting how many changes I see now that I'm back in my California refuge of Marina del Rey. The food, the pace and most of all, the



men!

However I'm still sort of pondering in my head some of the conditions and realities I saw in Israel. For instance, I've long written about the political situation in Israel and a few of the politicians that I've gotten to know over the decades.

Shimon Peres is charming, a spiffy dresser, and a political disaster.

Not only has he never won an election, but his two terms as prime minister (in 1984-86 and in 1995) were both attained by default.

His ego is astounding. He boasts of the Oslo Accords although they have brought nothing but disaster to Israel. Mr. Peres is so blinded by his "New Middle East Vision" and his own vanity that he has yet to notice the damage the accords have done, with the advantages all on the side of the Arabs.

I was distressed by the lack of leadership that I witnessed during a year in Israel.

As for Prime Minister Netanyahu, I admit to being a big fan of his when he was seeking election. Today? I don't think I trust any Israeli politician.

As for the politics of the street and the synagogue, I found myself getting turned off by what many consider the Haredi domination. I find it deplorable that this growing segment of fundamentalists seems to be targeting young children to join what I strongly believe is getting more and more cultlike, spreading a black growth over Jerusalem, once a city of beautiful colors.

The Haredi fanatics seek to control the eating habits, dress, language, attitudes of where they work, the state, it's laws and anyone who just

happens not to believe the way they do. Their methods of drawing followers into their nuclear family seem much like those used by any other cult. They use the fact that so many "outside Jews" feel guilty about their lack of observance that by the time the parents wake up to the process their children are undergoing, it's too late. Somewhere, these people have forgotten that The Torah was given to all Jews to be a guide to life on all levels.

It saddens me to see the

I remember a news article about the Transportation Ministry considering plans to segregate women to the back of the buses in some neighborhoods. Thank G-d, there are still enough women's rights activists and secular Israeli leaders around who call such 'service' discriminatory. I grew up in the South in the 60s and the laws that were enacted to remove the discrimination of forcing blacks to ride on the back of the bus were justified and right. How is it now OK to degrade the status

Shimon Peres is charming, a spiffy dresser, and a political disaster. Not only has he never won an election, but his two terms as prime minister (in 1984-86 and in 1995) were both attained by default. His ego is astounding. He boasts of the Oslo Accords although they have brought nothing but disaster to Israel. Mr. Peres is so blinded by his "New Middle East Vision" and his own vanity that he has yet to notice the damage the accords have done, with the advantages all on the side of the Arabs. I was distressed by the lack of leadership that I witnessed during a year in Israel.

country of Israel developing into a country of the secular versus the religious. I hate the feeling that there are a few who are striving turn my beloved Israel into a mini-Iran.

of women? If these men have a problem with women sitting anywhere near them, then let them walk to their destinations.

Israel isn't Iran... or, is it?

Attending services helps counteract stress

DURHAM, N.C. — While rabbis and others have sought every answer to non-attendance of Jews at services, two researchers at Duke University here may have the best approach to the problem.

Dr. Harold Koenig and Dr. Harvey Cohen have found that those who attended services at least once a week were much less likely to have high bloodlevels or interleukin-6, an immune system protein associated with many age-related diseases.

They believe that attending services might help counteract stress.

Dr. Koenig surmised that "perhaps religious participation enhances immune functioning by yet unknown mechanisms, such as through feelings of belonging, togetherness, even perhaps the experience of worship and adoration."

The study, reported in the October issue of the International Journal of Psychiatry in Medicine, involved 1,178 adults over age 65.

ADVICE BY EDLIN

Looking for Mom

By RITA EDLIN

Q: I'm a college senior with a big problem. My boyfriend and I plan to marry when we graduate. Lately we've been talking about having children and it really



scares me, because I'm adopted. I feel as if I need to know now, as never before, who my birth parents were. I can find my birth mother because my parents know her name and phone number. They used to send her pictures and stuff. When I asked my mom if I could meet her, mom got all bent out of shape. She thought I wasn't happy with her and Dad. But that's not true. I love them more than anything, and I don't want to hurt them. But when I think about having children, I wonder if there was some illness that ran in my birth family. Would my children inherit it? Did anyone in that family have a good voice, or like to act, like I do? What was special about them that might get passed on to my children? It's silly, but I still wonder why my birth mother gave me up. It's really, really important to me and it will only make me love my parents more if they help me. How can I convince them?

T.A., New York

A: You may need a little help. And you can get that by calling Jewish Family Service, Family Service or Mental Health Services. They can refer you to an agency that specializes in adoptive services, or they might offer that service themselves.

It sounds as if it would help you, and your parents, to talk with other adoptees who have met their birth parents and filled in the blanks. And there are agencies who offer groups of this type. So check with your local agencies to see if there is a support group for adoptees in your area. And

ask for any books or pamphlets that might be helpful. Reading them could give you fresh ideas on how to get your parents' cooperation — and then, on how to approach your birth mother. Check your local library, too. They are certain to have relevant material.

Professional counseling or a support group can help prepare you for your first meeting with your birth mother. What will that be like? Will she be glad to see you, or would she rather you stayed out of her life? What will you do if she refuses to see you?

Talking it over with a counselor, or with others who have been through it, can help. They can fill you in on the many varied attitudes of other birth mothers. That will give you a chance to think about how to respond. Every adoptee is different, of course, and unique. And so are their birth mothers. So it will be different for you, but it will give you some guidelines.

Sometimes writing is easier than talking. You've already written about your fears and doubts, so leave your parents a copy of your letter and a copy of this column. Then have a little talk with them. And listen carefully to THEIR fears. Reassure them that meeting your birth mother will not take anything away from them. Instead, it will make you love them more for helping you through this difficult time.

Your parents may be surprised to discover that once you get your questions answered, you will end up feeling even closer to them and grateful for their support. And so will those children you plan to have. It will put to rest the many fears you have about the future.

Meanwhile, DO see the movie *Secrets and Lies*. It will make you laugh, and it will make you think, even if the story is completely unlikely. Good luck!

Rita Edlin may be reached at 2412 Ingleside, 1-C, Cincinnati, OH 45206

New novelist has the talent

NEW YORK — Leah Hager Cohen's first novel received a long review in the New York Times Review of

Books by Laurel Graeber, but the plot is somewhat criticized, while the author's talents are praised.

Quotation of the week

A rabbi is usually more proud of his disciple. I am particularly proud of Eric Yoffie, the new president of the Union of American Hebrew Congregations, who was a member of my youth group thirty-two years ago, when I was an assistant rabbi in Worcester, Mass. At the recent UAHCB Biennial in Dallas, Texas, Eric challenged us with five proposals for our congregations. I would like to share these five proposals with you.

First, Rabbi Yoffie proposes that each board member in our synagogues read and study four significant Jewish books each year, and that the study and discussion of these books be incorporated into the regular work of the board. The Union will select eight titles per year from which to choose, and will provide study guides. Leaders among us should be enthusiastic students of Jewish learning.

Yoffie's second proposal is that a Jewish text should be studied at each significant committee meeting in our synagogues. Monthly texts will be supplied by the Union appropriate for specific committees, along with commentaries and questions for lay leaders' use. "The study of a sacred text can add Jewish passion and sustenance to our deliberations, and transform committee members into the people of God in community."

Thirdly, Yoffie proposes that groups of congregants be trained as proficient Torah readers, and that they chant the portion. Instruction will be offered through the American Conference of Cantors and at the regional Biennials next year. By summer, 1998, cassettes and books for personal instruction will be available.

Yoffie's fourth proposal would incorporate Torah study into Shabbat observance, particularly at the Shabbat table in our homes. The Union will post weekly on-line suggestions for Torah talk geared to families. "From time to time, and particularly on Shabbat, we need to train ourselves to ask ultimate questions and to let words of Torah pass our lips. Because these conversations — conversations of learning and teaching — are nothing less than the oxygen that Judaism breathes."

His fifth and final proposal sets aside May 30, 1998, Erev Shavuot, as a movement-wide celebration of what he hopes will be "the most intensive year of Torah study in the history of Reform Judaism..." This observance will be nothing less than a proclamation that there is no task more urgent and no mission more compelling than deepening the study of Torah in our midst... A Judaism that makes no demands on us will not touch our hearts or stir our souls. Now is the time for leaders to explain to their movement that Reform Judaism is about knowledge, not nostalgia; that Jewish history is about Torah, not trauma; that Reform Jews need lots of learning, at many different tables; and that, at this moment, our task is to chase inertia from our midst, to grab hold of our destiny, and to turn it in the direction of Jewish study."

Are we ready to accept the challenge? What do you think?— Rabbi David Davis, Congregation Ohabei Shalom, Nashville.

Judaicathon has a novel approach

OMAHA, Neb. — A novel approach sure to attract attention was devised by the Jewish Community Center whose "Judaicathon" called for two sessions on Sunday night, Oct. 26 with the option of 12 subjects including Jewish Gangsters and the Jewish Mafia, Hate groups, Dead Sea Scrolls Controversy, East Meets West — Jewish Meditation and Yoga, Israeli Dancing for Beginners, Biblical Archeology, etc. etc.

A few of the other subjects included Magic and Superstition, and Jewish Views on Christianity.

Gutmann

Continued from page 5
dacted the Hebrew Bible and that after the return from Babylonian exile, the Hebrew God was not a patron god of a small people, but emerged as a universal god who used foreign nations to punish Israel.

Krupnick

Continued from page 11
chosen representatives of all factions and all districts can do a much better job of selecting candidates for all posts. However, the inner struggle for power in Likud as well as in Labor continues, and a movement is growing to eliminate the separate election for the prime minister on the grounds that too much power concentrates in one person, whoever he may be. Meanwhile the so-called "Oslo curse" plagues us.

Samson Krupnick may be reached at 22 Pinsky, Jerusalem 92228 Israel.

Weintrob

Continued from page 12
Georgia, to Oklahoma. Thousands lost their lives to starvation, the harsh winter, inadequate shelter, and disease. Many were killed outright by American soldiers.

My speaker laughed bitterly at my student's remark. "A hero? Not in my history book." Jackson was one of the long line of government figures who made treaties and then broke them with the Native Americans.

My students were shocked at her open rejection of "white" ways — and at her ambivalence. Linda wants to live in both worlds. She had lived as a white, telling no one of her background. As a social worker in southern Indiana, she found when her background was revealed, many would shun her or refuse to let their children speak with her. Hers was a difficult identification.

After class, she and I lingered to talk. I have always been fascinated by Native American culture and have read a fair amount about it. But listening to her, I realized one reason I felt so at home reading about it. Like many Jews, I identify with the minority experience. Native Americans were the victims of an attempted genocide, but were never quite wiped out.

They live sometimes in separate, sometimes in integrated communities. Their history is mostly ignored or miswritten in many books, except for the brief moments regarding their persecution. This is similar to the Jewish experience as well.

The reason Jews identify with minorities is because we have experienced what other minorities have. Because we have been persecuted so many times, each experience is one we as Jews have had. We have been enslaved. We have been second-class citizens. We have had our religion forbidden. We have been dispersed. We have been murdered.

The reason that many minorities do not identify with us is that as a people we have survived our tragedies. Jewish survival is a phenomenon that confounds and irritates many, yet is an inspiration to others. It is a miracle that the Jewish people have survived.

Jews may not have a specific box to check on most forms that specify who is a minority member, but our experiences qualify us for this identification. I think of this Jewish identification each time I teach minority literature or invite speakers to my classes. We may not be identified as a minority, but we have become a voice for them.

Herschaf

Continued from page 12

Poland, her native land. She was part of a large Orthodox family deeply rooted in Torah tradition. Her parents and grandparents were leaders in their communities who demonstrated great chesed throughout their lives, supporting those in need.

She met her husband, Samuel, in a German Displaced Persons camp. They both emigrated to the U.S. in 1950. A vice president of YUWO, she has been a co-chair of the opera benefit for years. Sylvia also supports Congregation Yad Isomar, Emunah Women, Yeshiva Rambam and many other organizations.

Cindy and Menachem Pinter are the vice-chairmen of the Future Builders, who were the Young Leadership awarders. The handsome young couple are the future, learning the reins and at the head of the class. Both are YU graduates, class of '92. Cindy, from Stern College, and Mr. Pinter from Yeshiva College. Cindy owns a printing business and Menachem heads the Solteax Thread Co.

Cindy was in a scooped neck black gown. Jessica Elizabeth is the doll of the Pinters. Amory is the son of Gabrielle Propp. Sons Jay and Ira, both YU alumni, made Sylvia Tau a mom, while son Jay and wife Sandy, with three dolls, Elana, Kimberly and Michael, made her a grandmom. Tau was in a tan creation, with ruffled collar and sleeves in white.

Charming Mrs. Propp was in a simple dark round-neckline outfit, still in mourning for her late husband, Seymour, a great-hearted philanthropist. Dinah Pinczower was clad in a two-piece evening suit of black with white satin trim.

Dinah is already at work on YUWO's next fund-raiser in March — a ballet gala at Lincoln Center. Where else?

MYSTERY PERSON

Do you know who's who?

- The Mystery Person is a leader in Jewish philanthropy.
- The Mystery Person serves on the executive committees of CLAL, Americans for Peace Now, the National Foundation for Jewish Culture and has been active in the Middle East Division of Human Rights Watch.

All Mystery Persons are limited to North American Jews. Winners of the Mystery Person contest will receive a two-month subscription, the equivalent of \$8 if not a subscriber, or, if a subscriber, a two-month extension of their subscription. Once appearing in the contest, that same individual will not be repeated as a Mystery Person. All correct answers are considered winners, not only the first received.